

A 4
SHORT AND
BRIEFE SUMME

Of saving Knowledge;
Consisting of the Creed,
ten Commandements,
*Lords Prayer, and
the Sacraments.*

And is made as a profitable Intro-
duction to the larger Art of Divini-
tie, composed by the metho-
dicall Tables of *A. R.*
and published by
I. Y.

I PETER 2. 2.

*As new borne babes desire the sincere milke
of the Word, that yee may grow thereby.*

Not as babes ever sucking, never battling.

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¶ To the Religious
Student of the Art
of Well-living.

THou mayest (Christian Reader) after thou hast studied, and well perused this short Summe of Religion, purchase to thy selfe (if thy purse and paines will suffer thee) the learned Theologie and Divinitie of that worthy man of God M^r *Alexander Richardson*. This may be for preparation, that will bee for further perfection. *Heb. 6. 1. Leaving the beginning of Christ, let vs goe on to perfection.* It is a shame ever to be vnder the spoone, and never to vse the knife. *Ever learning, and never to come to the knowledge of the Truth.* *2. Tim. 3. 7.* Yet soft and sure is the best pace. Leap-Christians (like horse-
A 2 courers

TO THE READER.

courfers Iades) gallop into profession,
and then shamefully tyre and giue in.
It lames a weake Childe to vse limmes
too soone, and over-much forwardnes
argues no perpetuities. Learne we then
first to goe easily, and afterwards to
runne with speed the wayes of Gods
Commandements.



The Catechisme defined,
and distributed.

CHAPTER I.

Of Faith in God.

Question.



What inducements to Religion are prefixed before your Catechisme?

Answer.

Four, first, the giving
vp of my name to God in
Baptisme, and that in the dreadfull name of
Father, Sonne, and holy Ghost. Secondly,
that being not able to giue it vp my selfe, it
was done by others, according to the auncient
custome of the Church, ever coniointing
Baptisme and Confession together, Math. 3. 6.
Aug. Epist. 24. Papists would haue it to
contract spirituall kindred, but surely it maketh
honest loue amongst neighbours. Thirdly,
They that gaue it vp for me, did promise

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in my name that I should liue according to Religion. Fourthly, I beleue in conscience that I am bound to perfozme what they haue promised. Thus because I am Gods, and bound to him by sureties, vowes, promises, and Conscience it selfe, It is my durie being nowe come to yeeres of discretion, to learne to beleue in him, and obey him.

Q. What then is Religion?

A. It is the acknowledgement of the truth which is after godlinesse, Tit. 1. 1.

Q. What are the parts?

A. Faith and Workes; the summe of the one is contained in the Creed: of the other in the ten Commandements, Lords prayer, and the Sacraments. Tit. 3. 8.

Q. What is Faith?

A. A confidence in God, grounded vpon knowledge, Ioh. 16. 30. *Wee know and by this beleue.*

Q. How is Faith grounded vpon knowledge?

A. In regard of God and his Church: the maker of the Couenant, and the people with whom it is made. Ier. 31. 33.

Q. How in respect of God?

A. As we beleue in one God, and three persons for our happinesse, Ioh. 14. 1.

Q. How in one God?

A. In

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A. In respect of *nature*, essence, and being. Deut. 4. 35.

Q. How in three persons?

A. Three in regard of *divine revelation*, or reall respects in that one most pure essence Mat. 28. 19.

Q. What is the essence?

A. That whereby God is of himselfe, the most absolute and first *being*, Isa. 41. 4.

Q. What is a person?

A. That one pure pure God with the *revelation* of a Father, Sonne, and holy Ghost, I. Ioh. 5. 7.

Q. Doth the relation adde any thing to the essence?

A. Nothing but respect or relation, as Abraham the Father of the faithfull hath the same nature as he is a Father and as he is a man.

Q. What is the Relation?

A. It is either to *send* or be *sent*, and both these are done either by nature, or counsell. Ioh. 15. 26. the spirit proceedeth from the father and sonne by nature, and is sent to us by counsell.

Q. Is there no other relation?

A. Yes, either to *beget* or be *begotten*, and the father begets his onely sonne by nature, and the rest of his children by counsell. Heb.

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I. 3. Iam. 1. 18. A man hauing the relation of a father is said to begett children by nature or counsell, as adopted children are freely begotten, not of the bodie but the will. **Iam. 1. 18.** *Of his owne will begat he vs, not so his onely sonne, who is as naturall to his Father, as burning to the fire, and as Isaac to Abraham.*

Q. What then is the first person?

A. God the father, who by nature begets his sonne, & by his counsell creates the world. **Heb. 1. 2. 5.**

Q. What is the propertie of the Father?

A. To beget, and not to be begotten. **Ioh. 3. 16.**

Q. What is his manner of subsisting?

A. To be the first person; for the begetter is before the begotten, and yet being Relatiues they are together in nature, for no man is a father before he haue a sonne, though in order the father be first.

Q. What is the fathers worke?

A. Creation; for, I beleue in him as maker of heauen and earth: and the reason is because he is the first person, to whom the first worke belongs.

Q. What is Creation?

A. A worke of the Father, who of himselfe by his sonne and spirit, makes the world

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of nothing exceeding Good. Gen. 1. 31.
Heb. 1. 3.

Q. What is giuen to the Father in respect of Creation?

A. *Almightie power*; for the Father in himselfe is pure act, which act is power as it may be felt of his creatures, which are in power to be.

Q. What is omnipotencie?

A. It is that whereby the Father is able to doe all that he doth, and more then hee doth, if it contradict not his owne nature or the nature of things.

Q. How is Creation devided?

A. Into *heauen and earth*. Gen. 1. 1.

Q. What meane you by heauen?

A. The third heauen, with the Angels, both which were made perfect in the very first beginning of time. Gen. 1. 1.

Q. What meane you by earth?

A. All that *matter* which was closed and compassed about with the third heauen, and was made at the same instant with it to prohibite and keepe out vacuities, or emptinesse, and fill by the whole compasse of it, otherwise the parts of themselves would haue fallen together to haue kept out that enemy of nature. Gen. 1. 1.

Q. Are wee to vnderstand no more by

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earth then that first matter?

A. Yes, wee are to vnderstand the forming of it into the foure elements, *fire, ayre, water, and earth*; as likewise the filling of it and them with *inhabitants*, both *aboue and below*: as also the *providence* of the Father in preserving & governing of them all to their ends and vses: for the Father carries the worke according to his proper manner of working, untill wee come to Redemption, and there the sonne takes it vpon him in a peculiar manner.

Q. What is the second person?

A. The sonne, who is begotten of the Father by nature, and by counsell, redeemes mankind.

Q. What is the relatiue propertie of the sonne?

A. To be begotten. Heb. 1. 5.

Q. What is his manner of subsisting?

A. To be the second person in order, not in nature, for the begotten in relation is naturally as soone as the begetter.

Q. What is his worke?

A. Redemption. Ephes 1. 7.

Q. What is Redemption?

A. It is a satisfaction made to the Justice of God the Father for Man by a Redeemer.

Q. Who is the Redeemer?

A. Iesus

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A. *Iesus Christ, his onely sonne our Lord.*

Q. Why call you him Iesus?

A. Because he is a *Saviour* of his people from their *sinnes*. Math. 1. 21.

Q. Why Christ?

A. In regard of his offices, as he is anointed our *King, Priest, and Prophet*. Psa. 45. 7. Luke 4. 18. Act. 4. 27. and 10. 38.

Q. Why his onely Sonne?

A. Because the Father can have no more *sonnes by nature* but one

Q. Why our Lord?

A. By the right of *Redemption*. Rom. 14. 9.

Q. How is our Redemption wrought?

A. By the *humiliation and exaltation* of the Sonne of God. Luke 24. 26.

Q. What be the severall degrees of his humiliation?

A. *Seven*, there be some others left out of the Creed; but these expressed are the principall.

Q. What are they?

A. 1. His *conception*, 2. his *nativitie*, 3. his *passion* under Pilate, 4. his *crucifying*, 5. his *dying*, 6. his *buriall*, 7. his *descent* into hell.

Q. What are meant by all these?

A. That Christ must not onely satisfy in generall, but that he must passe through the

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degrees of our sorowes, and beare our afflictions. Isa. 53. 4. 5.

Q. What be the severall degrees of his exaltation?

A. *Four*, which are his *Resurrection*, *Ascension*, *Sitting at Gods right hand*, and *returne to Iudgement*. As in his humiliation he tooke our receipts, and tasted the bitter potion for vs, so all physicke being ended of that kinde, hee giues vs his receipts of *Redemption*, Ephe. 1. 7. *Iustification*. Rom. 3. 24. *Reconciliation*. Colos. 1. 20. *Sanctification*. 1. Pet. 1. 2. *Entrance into glory*. Heb. 10. 19. these are Cordials for vs, and for him after all his penall receipts.

Q. What is the third person?

A. The holy Spirit. who by nature proceedeth from the Father, and the Sonne, and by counsell applyeth Christ to the Church and euery member thereof, the Father being the first person elects, the Sonne redeemes, and the Spirit sanctifies. Ioh. 14. 26. and 15. 26. Rom. 8. 16. 1. Cor. 2. 12. Iohn 3. 5. 2. Cor. 1. 21. Rom. 8. 23.

Q. What is his Relatiue propertie?

A. To Proceede. Understanding begets an Image of it selfe, and loues it, and so from the best vnderstanding to the best object of it, proceedes a mutuall loue. The beget-
ter

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ter loues the begotten, and the begotten loues the begetter, and their loue is equall to themselves, and proceeds from them both, and to vs. *The will of the Father, by the wisdom of his Sonne, and power of his good Spirit is sayd to doe all.*

Q. What is his manner of subsisting ?

A. To be the *third person* in order, for proceeding from two, hee must needs be the third, and yet in nature as soone as either of them; for the louers and the loued, are Relatiues, and therefore together in nature.

Q. What is his worke ?

A. *Application, or Sanctification.* Ephe. 5. 26. 27. The Sonne hauing prepared the remedy, leaues it to be applyed by the Spirit, Iohn 16. 7.

CHAP. II.

Of the faith of the Church.

Whitherto of Faith in God.

Q. What is the faith of the Church ?

A. Whereby beleeuing in God, we also beleue, that wee are of the *Church*, and made partakers of all good things promised vnto it.

Q. What

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Q. What is the Church?

A. *The number of all those that are applyed to Christ by the spirit: Now as this Union is made by Faith, it is called the militant Church, as by vision, the triumphant.*

Q. Why is it called holy?

A. Because it is an holy Societie of *Saints* in regard of the *Spirits* worke. 1. Pet. 2. 9. Reu. 11. 2. and 21. 29.

Q. Why Catholicke?

A. Because it is *uniuersall* in respect of all times, persons, and places, a familie both in heauen and earth. Math. 26. 13. Ephel. 3. 15. 1. Iohn 2. 1. Reue. 7. 9.

Q. What are the benefits God bestoweth vpon it?

A. Two in this life, as the communion of *Saints*, and remission of sinnes: and two in the life to come, as the resurrection of the body, and life euerlasting, Lam. 3. 23. Psal. 68. 19. Col. 1. 5. and 3. 3. 4. 1. Iohn 3. 2.

Q. What is the communion of Saints?

A. It is our communicating with God, and the godly both in *grace* and *glory*, or that fellowship that wee haue with Christ our head, and all his members. Psal. 16. 5. and 73. 26. Isay 55. 1. Act. 4. 32. Gal. 6. 10. Ephel. 4. 3. 4. 5. 6. Heb. 10. 24. Phil. 2. 1. 2. 1. Cor. 10. 16. Reue. 3. 18. and 6. 20.

Q. What

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Q. What is remission of Sinne ?

A. It is a worke of mercy, whereby the *Father* being offended, and reconciled by his *Sonne*, doth witnesse to our consciences by his *holy Spirit*, that all our finnes are discharged, and that wee are graciously received againe into his fauour. Iob 33.27.28.1.King 8.47. Hos. 14.2. Isa. 33.24. and 62.11. God in forgiving our finnes doth both couer and cure them. 1. Iohn 1.9.

Q. What is the resurrection of the body ?

A. It is a standing vp from the dead, by the power of *Christs resurrection*, whereby our corruptible bodies are made incorruptible, and filled with all glory and excellency Iob 19.25.26. Iohn 5.28. Act. 3.19.1. Cor. 15.42.43. 2. Cor. 5.1. Heb. 11.35.

Q. What meane you by life Euerlasting?

A. That most blessed and happy estate in which all the *Elect* of God shall reigne with *Christ* their head in the thirde heauen, after this life, and after the day of iudgement, and that both in body and soule for euer and euer. Psal 16.11. Isa. 64.4. Iohn 17.20.21. 1. Cor. 2.9. and 13.12 and 15.28. 2 Cor. 12.4. Phil. 3.21. Reue. 21.22. and 22.2.

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CHAP. III.

Of good workes.

Q. Hitherto of *faith*, what are the *workes* of Faith?

A. *That ready act of Faith to doe as we are bidden.* Rom. 6. 16. 1. Sam. 12. 25. Iam. 2. 14 17. Iohn 14. 15. 1. Thess. 1. 3. Tit. 3. 1. 8.

Q. How are these workes deuided?

A. They are either our *walking* with God, or *conferring* with him, or *receiving* from him. 2. Cor. 7. 1. Phil. 1. 6. 2. Thess. 1. 11. heb. 6. 17. 18. Faith bids the cleansed, goe away and sinne no more, but walke after the Spirit, it prouokes to prayer, and giues vs full confirmation of Gods loue.

Q. What is our walking with God?

A. It is our due *observation* of his lawes in all our wayes. Psal. 119. 6.

Q. What is the law of God?

A. The rule that God hath prescribed vs, for the holy performance of all our actions. Isa. 8. 20. Rom. 2. 15. and 7. 7.

Q. How is the law distributed?

A. It is either concerning the *worship* of God, or *loue* of our neighbour. Marke 12.

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29.30,31.

Q. What is the first Commandement, concerning the worship of God?

A. *Thou shalt have no other Gods before my face.* Gen:39.9. Iob 31. 23.24. Psal. 112. 1. Pro.3.5. Isay 8.13. and 51.12. Haback. 1.16. Luke 12.45. Phil.3. 19. Colos.3.5.

Q. What is the summe of this precept?

A. The having of the true God, and him alone, and that with the whole man, in the best of all his powers.

Q. What is the second Commaundement?

A. *Thou shalt not make to thy selfe any graven Image, &c.* Exod.20.4.5.6. Psal.44.21. and 106.35.39. Deut.4.12. Isay 42.2. Hos. 14.8. Hab.2.18. Math.15.9.1. Iohn.5.21.

Q. What is the Summe hereof?

A. That wee worship God with his owne worship, and not our owne deuises.

Q. What is the third Commandement?

A. *Thou shalt not take the name of the Lord thy God in vaine, &c.* Deut. 28.58. Psal. 5. 16.17. Dan. 4.34. Math. 6.9. Rom. 11.33. 1.Tim.6.1.

Q. What is the summe thereof?

A. Due reverence to be shewed in the worship of God.

Q. What is the fourth Commande-

B

ment

The Summe of

ment?

A. *Remember thou keepe holy the Sabbath day, &c.* Neh. 13. 15. to 22. Exod. 20. 8. 9. 10. 11. Isa. 58. 13. Ier. 17. 27. Rev. 1. 10.

Q. What is the summe of this law?

A. *All diligence in publique Prayer to God, and in learning the will of God, especially vpon his owne day.*

CHAPTER III.

Of Charitie.

Hitherto of holinesse in the first Table.

Q. What is that *injustice* that we owe to our neighbour?

A. *That wee doe to him, as wee would hee should doe to vs.* Mark. 12. 31.

Q. What is the first Commandement of this Table?

A. *Honour thy father and mother, &c.* Exod. 20. 12.

Q. What is the summe thereof?

A. *Due respect to our superiours, inferiours, and equalls, to honour all according to their place and degree.*

Q. What is the second precept?

A. *Thou shalt not kill.* Exod. 20. 13.

Q. What

saving Knowledge.

Q. What is the summe of it?

A. *Preservation of life, as farre as may stand with the good of the Church, and Common wealth.*

Q. What is the third Commandement?

A. *Thou shalt not commit adulterie.* Exod. 20. 14.

Q. What is the summe of it?

A. *Chastitie, both inward and outward, in affection and action.*

Q. What is the fourth Commandement?

A. *Thou shalt not steale.* Exod. 20. 15.

Q. What is the summe of it?

A. *Iustice and equitie, a vertue that readily giues euery man his owne.*

Q. What is the fift Commandement?

A. *Thou shalt not beare false wineesse, &c.* Exod. 20. 16.

Q. What is the summe thereof?

A. *Truth, and our testimony thereunto as often as it shall lawfully bee required.*

Q. What is the sixth Commandement?

A. *Thou shalt not couet,* Exod. 20. 17.

Q. What is the summe thereof?

A. *Contentment, and resistance against all concupiscence.*

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CHAPTER V.
Of Prayer.

Hitherto of the Law.

Q. What is Prayer.

A. It is a moving of God the Father in the name of his Sonne, by the power of his spirit, with things agreeable to his will. Rom. 8. 27. Ioh. 16. 23.

Q. Where is the summe of this contained?

A. In the *Lords Prayer.*

Q. How is that divided?

A. Into a *preface, the petitions, and the conclusion.*

Q. What is the Preface?

A. It is the preparation of the heart in coming to God; for as we are to come with boldnesse, so must we al o come with reverence of his Majesty that filleth the heavens, Psal. 26. 6. and 115. 3. Eccl. 5. 1. Isa. 66. 1. Luk. 15. 18.

Q. What are the words?

A. *Our father which art in heaven.*

Q. How are the petitions divided?

A. They either concerne God, or our selves.

Q. How

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Q. How many concerne God?

A. Three.

Q. How are they devided?

A. They either concerne his *Glory*, or the *meanes* of it.

Q. Which is the petition concerning his *Glory*?

A. *Hallowed be thy name*, Where wee desire, that God in his nature, attributes, word, and workes, may be sanctified by vs, Lev. 10. 3. Ezek. 38. 23. Act. 12. 23.

Q. What are the petitions concerning the meanes of his *Glory*?

A. Two. The comming of his *kingdome*, and the doing of his *will*.

Q. What is meant by thy *Kingdome* come?

A. That the *kingdome* of our Lord Iesus Christ, both by the inward working of his Spirit, and also by the outward meanes, may be enlarged daily, vntill it be perfected at the comming of Christ to Iudgement. Psal. 122. 6. Isa. 62. 7. Rom. 14. 17. 2 Thes. 3. 1. 2 Tim. 4. 8. Rev. 22. 20.

Q. What is meant by the doing of Gods will vpon earth, as it is done in heauen.

A. That all *obedience* be giuen to God in the most holy and heauenly manner, Psal. 86 11. and 119. 36. Mal. 1. 6. Act. 24. 16.

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Rom. 8. 29. 1 Thel. 4. 3. And for want o
eract performance daily prayer for pardon
with a complaining of our wants. Psal. 143.
2. Rom. 7. 18.

CHAPTER VI,

Of requests for our selues.

Hitherto of blessings concerning our
sanctification of Gods name, comming
of his kingdome, and performance of
his will.

Q. What blessings concerne our selues?

A. Either such as concerne *this life, or a
better*; the bodie, or the soule.

Q. What is the petition for this life?

A. The giuing of vs our *daily bread*, that
is, that God would prouide for vs all things
conuenient for this life, walking faithfully
in our vocatōs, and in all things submitting
to his heauenly will, and good pleasure.
Psal. 37. 5. Prov. 10. 22. and 16. 3. and 30.
8. Hag. 1. 6. 1. Tim. 6. 8.

Q. What are the petitions for a better
life?

A. In regard of the *present*, forgiveness
of sinne, and for *future* deliuerance out of all

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temptations that may any wayes draw vs to sinne.

Q. What meane you by the first?

A. That all our finnes may be forgiven, and neuer laid to our charge, either to condemn vs here, or to confound vs hereafter, and that most freely in Jesus Christ, and as we heartily forgive them that haue offended vs, wherewith goeth an *humble confession* of them to God, Psal. 40. 12. Luke 11. 4. 1 Ioh. 1. 9. *Confession and deprecation* must goe together.

Q. What meane you by the second?

A. The not leading or leauing of vs in temptation, but his most gracious and mercifull deliuerance of vs out of them all; and in this request, we either lament our estate to God, or complaine of the wicked who molest vs. Deut. 8. 2. and 13. 3. 2 Chron. 32. 31. Psal. 13. 2. and 55. 2. 3.

Hitherto of Petition.

Q. What is thankesgiuing?

A. A *gratefull acknowledgment* of all the benefits of God, and ascribing vnto him dominion, power, and glory, for euer and euer, Amen. And this is the sweet concluding of all our Prayers. 1 Chron. 29. 11. Psal. 29.

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2. 9. 2 Cor. 1. 20. Phil. 4. 6.

CHAPTER VII.

Of Sacraments.

Q. Now wee come to the celebrating of
a *Sacrament*, what then is it?

A. *It is a Seale of righteousness by faith.*
Rom. 4. 11.

Q. What are the kinds?

A. *Two, Baptisme, and the Lords Supper.*
Mat. 26. 26. and 28. 19. Gen. 17. 11. 12.
Rom. 4. 11. 1 Cor. 10. 1. 2. 3. 4.

Q. What is Baptisme?

A. *A Sacrament of our entrance into
Christianitie, or of our ingrafting into
Christ.* Act. 8. 12. 38.

Q. What is the outward signe?

A. *Water, with the sprinkling of it in the
Name of the Father, Sonne, and Holy
Ghost.*

Q. What is signified by it?

A. *The washing away of our finnes, and
presenting of vs holy to God the Father.*

Q. What is the Lords Supper?

A. *A Sacrament of our continuance in
Christianitie, or our dayly growing up with
Christ,* 1. Cor. 11. 23.

This

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This memorable *Banquet*, proportioned in the *outward Elements* and *inward Graces*.

Q. How doe the outwarde Elementes teach the outward man?

A. Either in *themselves* or *their uses*.

Q. How in themselves?

A. Both for *substance* and *qualitie*.

Q. How for substance?

A. As the *bread* is the *staffe* of life and as the *wine* glads the heart of man.

Q. How in their qualities?

A. As they are *common* and *sensible*, sensible, to the eyes and *care*, *feeling*, *smelling*, *tasting*.

Q. How in their use?

A. Either as they are handled by the *minister*, or by the *receivers*.

Q. How by the Minister?

A. *First*, in setting them apart. *Secondly*, in blessing of them. *Thirdly*, in breaking of the bread, and pouring forth of the wine, *Fourthly*, in delivering them to the *Communicants*.

Q. How by the receivers?

A. *First*, by taking the bread and drink

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ing the wine. Secondly, by *digesting* of them: first in the stomacke, then in the liver; lastly, in euery part, whereby they are made powerfull to humane duties.

Q. How doth all this teach the inward man in respect of grace?

A. In proportioning them to Christ, both in *himselfe* and in his *vse*.

Q. How in himselfe.

A. Both in his *nature* and *qualitie*.

Q. How in his nature?

A. As his *body* is the bread of life where of whosoever tasteth shall neuer hunger, and his *blood* is drinke indeede, that for euer makes glad the heart and soule.

Q. How in the qualitie?

A. As his body and blood were *common* with ours in all things sinne onely excepted, and that he is made *sensible* both to the eare boied by the Spirit, the eye annointed with eye-salue, and to the feeling of the sanctified affectiō, also to the smelling of ioy, and tasting of the hungry soule.

Q. How in the vse?

A. Either as hee is appointed of the Father, or receiued of vs.

Q. How of God?

A. First, as hee is called to this worke. Secondly, indued with grace. Thirdly, as

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his body is crucified for vs, and his bloode
poured out for the washing of our wounds.
Fourthly, as hee is deliuered and giuen to e-
uery beleeuer.

How receiued of vs?

A. First, he is taken by the hand of faith,
and his body is fed on by *meditation*, and his
blood spiritually drunken to wash our soules
then is hee digested, first in the *understan-*
ding, and then in the *will* and *affections*, and
lastly, distributed to every faculty
both of body and soule, by which
wee are made able to every
good word and worke,
which is the happy
life of every
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30 The Conclusion.

Hitherto (Industrious and painefull Reader) I haue but brought thee to the top of Mount *Nebo*, and with this prospectiue glasse, haue giuen thee the general veiwe of the land of *Canaan*. If thou wilt be pleased (with the Spies sent out by *Moses*) to enter further, and send forth the Scouts of thy Soule, to make larger discoueries, thou shalt finde the deptes of diuinitie more fully sounded concerning thy faith in one God three persons: and after thou art entred further into the Continents, and hast coasted the shores plyed vp the frythes, thou shalt discouer the inhabitants of heauen & earth, their qualities, tempers, regiment of life, their dyet, imployment &c. I meane, thou shalt finde in some good
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measure, how richly, God hath furnished the world, in what excellent manner he governeth it, especiall his great care for thee and thy happinesse. In essence hee is simply one, yet hath he made himselfe many attributes, so that what thou canst not conceiue by one act of vnderstanding, thou mayest the better perceiue by many: Thou shalt see the persons delighting themselves aboue all thinges in thee and thy saluation, and accordingly put foorth themselves in al their works of Creation and Prouidence, thou shalt find againe thy duty & debt to God for al his fauors: for if God *shed abroad* (*Rom. 5. 5*) *his loue in thy heart*, then must thou of necessitie loue him againe: No man goes to his bed and warmes it with his owne heat, but hee lookes for heat againe: So, God resting in the heart, lookes for loue out of it, *1 Tim. 1. 5*. In a word, I shall be glad, if by this, and the other, I shall make the *Art* so easie for thee, that thou mayest reape thy
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profit by it. And thus (as by a letter of
advertisment from the coast of *Canaan*)
I cease thy further trouble, neuer cea-
sing to pray for thee.

Thine in Christ Iesus,

as his owne,

JOHN YATES.